8.

A SERMON

Preached before the

KING

On the 30/1 of *January* 168⅟1.

Being the *Fast* for the

MARTYRDOM

OF

King CHARLES I.

Of Bleſſed Memory.

By *FRANCIS TURNER* D.D.

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Lament. Chap. 4. Verſes 19, 20, & part of the 21.

Our Perſecutors are ſwifter than the Eagles of the Heaven, they purſued us upon the Mountains, they laid wait for us in the Wilderneſs.

The breath of our Noſtrils, the Anointed of the Lord was taken in their Pits, of whom we ſaid, Under his ſhadow we ſhall live among the Heathen.

Rejoyce and be glad, O Daughter of Edom, that dwelleſt in the Land of Uz, *the Cup alſo ſhall paſs through unto thee--------*

ON this our *great day of Expiation* for the *Blood of the Juſt* (ſo ſad an Occaſion ſcarce any People ever had to *Afflict their Souls*) methinks to fix our Devotions no

Book of holy Scripture offers it ſelf ſo naturally to our thoughts, as do's this Book of the *Lamentations*, written by the chief Mourner, the Prophet *Jeremiah*, weeping over the Aſhes of a King, over the Ruines of a late Glorious Church and Empire: Here we have all the Riſe, the Progreſs, and the Concluſion of a dreadful Calamity like our own; It began by ſome ill humors fermenting, or rather, by ſome ſtrange Fury working in the Kingdom, as *Ch.* 1. 13. *from above he hath ſent a fire into my bones, and it prevaileth againſt them.* The Original of all our Miſchief was Civil Diſcord, and ſee what horrid effects are produced by Diſcord, the Fundamental Laws were broken, *Ch.* 4. 11. *The Lord----- hath kindled a fire in Sion, and it hath devoured the foundations thereof.* Their Church was deſtroyed as ours was attempted to be, ſo it follows, *and he hath violently taken away his Tabernacle, ch.* 2. 6. then are the Church-men brought on the Stage to ſuffer, *the Prieſt and the Prophet were ſlain in the Sanctuary, Ch.* 2. 20. who can read it without reflecting now ſo long after on that glorious Company of Martyrs, and Confeſſors, of the Prelacy and Clergy of theſe three Kingdoms? But that which gave the mortal wound to their ſinking Kingdom was the Death of their King, as it is here ſet down, *The breath of our Noſtrils,*

the

the Anointed of the Lord was taken in their Pits, of whom we ſaid, Under his ſhadow we ſhall live, as if they had all fallen and dyed with him. Juſt ſo when the black Cloud that for many years had been ſeen hanging, and as it were hovering over us, broke at the laſt with a Thunder-ſtroke upon the head of our King, it was felt by every one of us; Then our Enemies had us in their hands to do what they pleas'd with us, and they quickly did the reſt of their miſchievous work, *ſo maliciouſly were they ſet againſt us*; for my Text gives their juſt Character, *Our Perſecutors were ſwifter than Eagles*, ſwifter to perſecute us than Eagles are for their prey. And as an Eagle will venture on any prey, and at her peril ſometimes will even ſnatch from the Altar, ſo theſe Sacrilegious Wretches, as *Hoſea ch.* 8. 1. uſes the Metaphor, *came like an Eagle againſt the Houſe of the Lord.* For the next words, *They purſued us upon the Mountains, they laid wait for us in the Wilderneſs*, in the moſt literal ſence many of us, by a woful Experience, have underſtood them. Then conſidering how the Churches enemies of another ſort, when they ſaw this, inſulted over her Miſeries, ſhe gives them Joy of it, *Rejoyce, O Daughter of Edom*, importing as well the Folly as Impotence of their Malice, a Malice that had nothing in it of a Man, but was, as another

Prophet

Prophet calls all ſin, *the work of an Imperious whoriſh woman.* The *Daughter of Edom*, becauſe the Progeny of *Eſau*, the *Edomites* were the natural, the hereditary Enemies of the Sons of *Jacob*, *Rejoyce* then, *O Daughter of Edom*, I might apply it to our circumſtances at that time, and ſay, *Rejoyce* O *Rome*, thou wert a gainer indeed when this ſtout Champion of the Church of *England* was overthrown. But in general, *Rejoyce*, while you can *Rejoyce*, whoſoever you are, that were Exalted and Rais'd by his Fall, for now it comes in the laſt place, *The Cup ſhall paſs through unto thee*, as who ſhould ſay, Even you that lookt on and Applauded this Tragedy while it was Acting, then much more you that Acted it, ſhall your ſelves be made a Tragical Example one day. For *Blood-thirſty and Deceitful men ſhall not live out half their days*, and *O how ſuddenly ſhall they conſume, periſh, and come to a fearful end?*

But it may be objected (as if my Text which I have thus run over were not ſo exactly proper for the Day as I would make it) that there are as many and as great Incongruities as there are Similitudes to be found between this Story and ours. As this may almoſt ever be objected againſt that Fanciful way (which I affect not) of drawing Parallels, and hunting out *like* paſſages in Sacred and Civil Hiſtory; As for inſtance it

may

may easily be observed, that the King lamented here by the Prophet is no good man, but one of those that *did evil in the sight of the Lord*; for I cannot imagine that *Jeremiah's* complaint of *the Lords Anointed taken in their pits*, should be (as some would have it) quite carried off from the time of the Captivity which he bemoans, back to *Josiah*, the most Excellent King *Josiah*, who if he should be meant here, yet there's no question, the Prophet means it also of *Zedechiah*. Now, I confess, *Zedechiah* ought not be compared, not to be nam'd in competition with our Royal Martyr. Besides, that unhappy Prince was fairly conquered by a Foreign Enemy whom he had obstinately provokt and outrag'd. Lastly, since here is nothing of unkindness from his own Subjects, though otherwise much of sadness in his Story, what affinity has this with our Scene of horror acted by a Kings own Subjects, some of them his menial Servants becoming his Enemies, God also permitting his Enemies to be his Judges, to be his Executioners, with a pretence of the Law on their side, with all the Formality and Solemnity, or rather horrible mockery of Publick Justice? Now to such a Barbarity as this, what is there comparable in the Text or the Context before us?

But if the Text I have pitcht upon fall any thing

thing ſhort of my Subject, the fault is none of mine, but theirs that committed ſuch a Crime as before there was nothing like it, ſuch an Unparallel'd Villany, as notwithſtanding the admirable fulneſs of Holy Scripture affording us innumerable and thoſe moſt wonderful Examples in every kind; yet there is not one Preſident of any King from the firſt to the Second *Adam*, that ſuffered in any ſuch, or the like Circumſtances, as our Afflicted Soveraign: He might indeed have us'd the Lamentation *ch.* 1. 12. as fitteſt for him of any man, *Is it nothing to you all ye that paſs by? behold and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce Anger!* For after there have been ſo many Plotters of High Treaſon, ſo many *Abſoloms* and *Shimeis* and *Shebas* that have rebell'd and rail'd and blown the Trumpet of Sedition againſt their Kings, after ſo many *Ravillacs* and King-killers in their wiſhes and deſigns at leaſt more than ever there have been Kings; yet after all this, Majeſty was never treated with that utter Contempt, never ſo trampled under foot as it was this day. When *Marc. Antony* the Roman *Triumvir* was ſo inſolently cruel as to behead *Antigonus* the King of *Judæa*, though that Kingdom had been ſurrendred before, to *Pompey* the Great,

Great, and had ſubmitted it ſelf to the Roman State, and ſoon after that might ſay they *had no King but Cæſar*, (nor did Chriſt gainſay it) yet to cut off a Crown'd Head * *Joſephus* quotes a notable paſſage out of an impartial Hiſtorian, that was *Strabo* (and makes it his own by quoting it) reflecting upon this Tranſaction, as a *new thing under the Sun*: *He was the firſt of Romans* (ſays he) *that ſubjected a King to the Ax, ſuppoſing that the infamy of this would obſcure his Renown. And yet* (ſays he) *could not the Jews be induc't to call* Herod *King, in ſo high eſteem and account did they hold their former King.* No doubt ſuch lawleſs, ſuch inhuman proceedings againſt one that had born a Scepter, had a moſt ugly Aſpect to all the World, as to all the people of *Rome* had the head of *Cicero* (that great Stateſman and the ſole Preſerver of his Country) when it was ſever'd from his body, and ſet up by Command of the ſame Tyrant *Antony* in the open Pleading-place, which (as *Plutarch* in the Life of *Cicero* tells us) was *A moſt horrid Spectacle to the Romans, who thought they ſaw not* Cicero's *head, but the Image of* Antony *rather, and his bloody mind.* So when the ſame *Antony* preſently after *Julius Cæſar* was ſlain in the Senate-houſe, ſhew'd them but the Emperors Robe as it was ſlaſht and bloody'd with the wounds they had given him, the People ran into Arms, tore

* *Joſ. Antiq. Jud. lib.* 15. *cap.* 1.

ſome in pieces whom they took for Conſpirators, forc't *Brutus* and *Caſſius* to fly the City. What if after the Government had been eſtabliſht as it was upon his Succeſſors, what if a few of the Senators, excluding the reſt, had preſum'd to deal thus with an *Auguſtus*, or a *Titus the Joy and Comfort of Mankind*? What if they had ventur'd as far as our Parricides did? Suppoſe, I ſay, they had Rebell'd and prevail'd, had try'd him before themſelves, as an High Court of Juſtice, and under that falſe colour had butcher'd him in cold blood, how would all the World, though it was not then Chriſtian, have reſented it? How would all their Subjects have riſen like one man to call thoſe Villains to account for it? What ſtrange variety of Tortures ſhould have been invented to execute thoſe over and over again as the common Enemies of Mankind that had any hand in it?

There was indeed one Inſtance more, though it has not been ſo commonly obſerv'd, of the ſame abominable kind, though not with ſuch odious aggravating Circumſtances as theſe; yet ſomething like this caſe. For * *Conradine* the young King of *Naples* and *Sicily* purſuing but his hereditary Right to his King-

* *Nauclerus Chron. Gener.* 43. *Spondanus Annal. Eccleſ. anno* 1269. §. 7. *Bzovius Annal. Eccleſ. anno* 1268. §. 2.

doms,

doms, whereof *Four Popes* ſucceſſively had Depriv'd him, and at laſt *Clement the Fourth* had formally Excommunicated and Depos'd him, and had beſtow'd his Dominions upon *Charles* of *Anjou*, Brother to that King *Lewis* of *France*, whom they ſtyle *the Saint*, he was by this unjuſt Pretender unfortunately defeated in a Battle, taken, and carried away Captive to his own Imperial Cityof *Naples*, Condemn'd by a High Court of Mock-Juſtice there, a bloody Junto of his own Subjects (Zealous Catholicks ſtill) that joyn'd againſt him, he was Condemn'd, I ſay, to dye upon a Scaffold. And that he was ſentenc't to Death by way of Formal *Proceſs*, (let the Papiſts clear thoſe that were of their *Communion* of it, if they can) that it was done, I ſay, in a *Judicial* manner is ſufficiently prov'd by one moſt remarkable paſſage, (which the Pope's own *Hiſtorian* inſerts into this Diſmal ſtory) that no ſooner had the *Protonotary* made an end of reading the *Sentence* of Death upon his King, but *Robert* Earl of *Flanders*, whom the intruding *Uſurper*, the Great Murderer, had made his *Son-in-law*; yet one that had all along mainly oppos'd ſuch barbarous Proceedings as theſe, ſo juſtly odious to God and all worthy men: The *Earl*, I ſay, tranſported with exceſſive paſſion and indignation,

Spondanus in An. 1269. §. 8.

executed a Judgment of Zeal upon that wicked Minister and curſed Inſtrument of their Injuſtice, immediately drawing his Sword and ſheathing it again in the heart of the *Protonotary*, one indeed moſt worthy of Death, had it been legally inflicted, one not fit to be ſuffer'd to live, but moſt unfit to be ſo hurried out of the World with ſo much guilt upon him. But notwithſtanding all the violent Oppoſition that good men made againſt it, they brought this brave Youth the *King of Sicily* to the Scaffold, where having made his dying Appeal to all the Chriſtian World, and having with his own mouth proclaim'd his next Heir to be his lawful Succeſſor, in token of Inveſting him, or giving him Seiſin of the Kingdom, throwing his Gauntlet down among the people that crowded to ſee and lament his Death, he kneel'd down and ſubmitted his Neck to the Ax. Indeed to make ſome ridiculous *Honourable Amends* to his Name, or rather to obſerve a prepoſterous *Decorum* in Villany, as ſoon as ever the baſe *Executioner* had done the Deed, that he might never be able to ſhew the hand that took off a *Royal Head*, another Hangman ſtood ready as he was appointed to give *Him* his Death upon the ſpot; But with us (Good God!) thoſe Furies in the *Frocks* and *Vizors* were ſhelter'd and diſmiſt, no doubt,

doubt, with ample Recompence. But for this Noble Exploit I have been relating, this was done by the Church of *Rome's Fifth Monarchy-men*, Asſertors I mean of the *Papal-Univerſal Monarchy*, *Their Fanaticks* may boaſt, if they pleaſe, they were before-hand with *Ours*, and taught them the Art of *killing a King Ceremoniouſly*, as if it had not been a deteſtable Aſſaſſination, but a warrantable Execution, they ſet them an Example with brazen open-face't impiety, like Devils at Noon-day, to inſult over Royal Blood.

But as I obſerv'd in the caſe of *Zedekiah* the King in my Text, ſo it was in this modern Inſtance of King *Conradine*. He was indeed very barbarouſly put to Death, it was done with Pomp and Pageantry. But this was done by a Conqueror, and that a Stranger, who with an Army of Foreigners having invaded and got his Crown, after that gain'd the Conſent and Votes of the *Syndicks* or Deputies of his own convening from all the principal Cities of the Kingdom to take his Life: But for our *Engliſh* Regicides, they all of them were born his Majeſty's own Subjects, no Foreign Invaders they, but errand Rebels and Traitors, whom God's unſearchable Providence permitted to get the better of him in a Civil War, ſo far they have

See *Spondanus Annal. Eccleſ. anno* 1269. §. 7.

out-

out-done this Pattern ſo long ago ſet them by the *Neapolitans*; they have been altogether monſtrous beyond all Example.

Yet for all this I aſſure my ſelf that my Text will reach my Subject; for I could alledge a great Conſent of Interpreters, that this Lamentation of *Jeremy* is Prophetically fore-ſpoken of Chriſt's Paſſion; and a very Learned man has theſe words, that *there is not any of the Ancient Writers but do apply, yea in a manner appropriate ſome ſpeeches here to our Saviour.* Now if the King in my Text be undoubtedly a Type of Chriſt, (and ſo in ſome reſpects *Zedekiah* might be, notwithſtanding that *he did evil in the ſight of the Lord*, as the Curſed *Ham* in *Noahs* Ark, yet made up the Apoſtles Figure of thoſe that were ſav'd by Baptiſm) Then this Example of a Crucified God will not equal only, but upon all accounts excel, and go beyond the Martyrdom of the Beſt King and the Beſt man, infinitely more than even the Murther of His Majeſty exceeded all other inſtances of Cruelty ſince the World began. But if we are warranted to argue from the ſufferings of thoſe under the Old Teſtament that were Types of Chriſt, to the perſecutions of Chriſtians under the New, for ſo do's the Apoſtle infer from the Tyranny that *Iſhmael* exercis'd on *Iſaac* the heir of promiſe, *As he that*

was

was born after the flesh persecuted him that was born of the Spirit, even so it is now; Then we may very warrantably, so we do it proportionably and reverently, draw our Saviour's own Sufferings into consequence. And if the same Apostle S. *Paul* had reason to say with an humble greatness, that *he fill'd up that which is behind of the afflictions of Christ in his flesh*, then I may presume to say with Reverence, That as the King in my Text was a Type of Christ, so Christ himself (who every where makes his own Sufferings a figure of our Mortifications) Christ, I say, as he was King of the Jews and the Proto-Martyr, he was in a special manner an Idea of this Sacred King and Martyr; and I may justly apply to our selves another passage of S. *Paul's* to the *Thessalonians* for I do but make such another application as he did, though perhaps 'tis one of the sharpest Satyrs in all the Bible, *For ye have suffered like things of your own Country-men, even as they of the Jews who both kill'd the Lord Jesus and their own Prophets, have persecuted us, and they please not God, and are contrary to all men.*

Though I cannot satisfie my self to make any part of a Sermon for this Day with so little reference to the Death of the Saint, as to fall into any Common Place of Divinity at this time;

yet

yet not to desert my Text, I shall put the words into their Natural Order, and take my Rise from thence to discourse on these three Heads.

1. How Inviolable and Sacred the Life and Person of the King, his Office, his Crown, his Dignity ought to have been in the eyes of all his Subjects, and what an inestimable Treasure we lost in our King, since as a King he had a Right, and as a good King he had a special Right to these three glorious Titles, *The breath of our Nostrils*, *the Anointed of the Lord*, and He *of whom we said, Under his shadow we shall live among the Heathen.*

2. From those other words, *Our Persecutors were swifter than the Eagles of the Heaven, they pursued us upon the mountains, they laid wait for us in the wilderness, The Anointed of the Lord was taken in in their pits*, &c. from this I shall take occasion to shew the raging Nature of Usurping Tyrants, the Hypocrisie, the Villany, the Furiousness of our King-killers.

3. I shall observe to you how manifest and severe the Divine Revenge has been on these men of blood, and how it has far'd with King-killers, as here *with the Daughter of Edom*: though the *Edomites* were but *Accessories* to this King's Death by *Rejoycing* at it, when the men of *Babylon*

bylon acted it as the *Principals*; yet the *Cup*, the Cup of trembling in the hand of the Lord, *ſhould paſs through unto them.*

1. How Inviolable and Sacred the Life and Perſon of the King, his Office, his Crown, his Dignity ought to have been in the eyes of all his Subjects, and what an ineſtimable Treaſure we loſt in our King: ſince as a King he had a Right, and as a good King he had a ſpecial Right to theſe three glorious Titles, *The breath of our Noſtrils*, *the Anointed of the Lord*, and He *under whoſe ſhadow we ſhould live among the Heathen.*

Firſt then *the breath of our Noſtrils*; that is, the very Soul of his People; for he gives motion to all the Members of his Commonwealth; He as the mighty Genius is to Command and Rule and Manage the Politic, as the Soul do's the Natural Body. But if He be the Soul of the Nation, then it follows again that his Power is Deriv'd from Above, and is held from none under Heaven: So *man became a Living Soul*, when Almighty God had *breathed into him the breath of Life*: ſo the *Spirit* is ſaid to *return to God that gave it*, to ſhew it proceeds from Himſelf by a more direct Emanation: ſo Chriſt gave the *Holy Ghoſt* by *breathing on* his Apoſtles, to aſſure us their Power deſcended immediately from God himſelf; Even ſo the Power of Kings

is of God's own Creating. They fetch their Authority from Him, and not from the Peoples Consent, even in Elective Kingdoms where the People chuse them. Why, I hope, a Wife may chuse her Husband, a Servant may chuse his Master whom he will serve; yet neither the one nor the other do confer upon the Superior Relation that Power or that Authority by which he governs Them, and by the virtue of which they are bound to Obey Him. But then if the Kingly Power be of God, and be to his People as the Soul of man is to the Body, then the King is the Image of God; so is every man in some degree; much more so is every good man an Image of God; but Kings are so more than other men; and good Kings very much more than other Kings, and this exceeding good, this Holy Royal Martyr was so in a most extraordinary manner. Now if in all these respects He was as the Soul of his Kingdoms, and his *Power ordain'd of God*, and himself the *Image of God*, then by consequence all these Prerogatives were as inseparable from his Divine Character of a King, as these Acts and Offices are from the Human Soul. Lastly, as none but God can judge both Soul and body, so none but God can judge both King and People; and none but God was a Competent Judge of the King.

King. So upon the whole matter the result is this, They that were so Audacious to sit upon his Life, to pass the Sentence of Death, and shed the Blood of the King; in Him that was *the breath of our Nostrils* to us all, they did what in them lay to assassinate three Kingdoms.

Secondly, *The Anointed of the Lord*: That also denotes a *Supremacy* annext to *Regality*. *Wast thou not made the Head of the Tribes of Israel, and the Lord anointed thee King over Israel*, saith God by *Samuel* his Prophet to King *Saul*? It supposes a man thereby to be made a God, (who is pleas'd thenceforth to lend him one of the Royalties of Heaven; his own great Name, *I have said ye are Gods*) and one of those who are called the Christs of God, for by *Christ* is meant *Anointed*; One that is hallow'd, one that is *separated from his Brethren*: And therefore *David* long after *Saul* was *Anointed*, yet acknowledg'd this virtue of his Unction, very long after the Spirit of God was departed from *Saul*; to shew that *Dominion is not founded in Grace*: nay many years after that *David* had been *Anointed* himself to succeed in the Kingdom, and was in so near a view of the Crown, yet still he own'd the indeleble Character of King *Saul*, with *God forbid that I should stretch forth my hand against the Lord's Anointed*: So again saith the same Holy man who spoke, by

the Spirit of God to the *Amalekite*, *Wast thou not afraid to stretch forth thy hand against the Lord's Anointed?* What! afraid of a conquer'd King unable to defend himself, much less afford Protection to any Subject? Is not that enough to unking him? Yes; if we owe him least assistance when he needs it most. But to stand in awe of him when *the Chariots and Horsmen follow'd hard after him*; to make a Dread Soveraign of a flying *Saul*, leaning upon his Spear, nigh breathless, panting and gazing round to beg his death of some friendly hand? Yes he was formidable, he was Sacred still, for still he had a signal impress of the Deity upon him: and yet this *Amalekite* kill'd him, or pretended he kill'd him when he could have liv'd but a very little while longer; and yet he kill'd him at his own entreaty, which he might interpret a Command; and then he was but an *Amalekite*, a Stranger, a Foreigner: O what would *David* have said concerning a whole Army, not of *Amalekites*, but of such as were born his Subjects, that should arraign, condemn, and cut off the *Anointed* Head? If his own Heart, his *truly tender* Conscience smote him for cutting off but the *skirt of Saul's robe*, (but as for taking away his life in the height of all his persecutions he never thought of it; in the midst of

so

ſo many fair opportunities to have cut him off, he never once dreamt of it) what would he think of thoſe tender Conſciences *whoſe teeth were ſpears, and whoſe tongues were ſharp ſwords* (to uſe *Davids* own expreſſion) and yet as if thoſe were not *ſharp* enough with which they continually *ſlander'd the Footſteps of God's Anointed*, they came at laſt to turn the Ax upon him as a Malefactor, and ſo to *waſh their own footſteps in his blood as one of the ungodly*, treating him *vilely*, as *though he had not been Anointed with Oyl?*

Thirdly, It was he *of whom we ſaid, Under his ſhadow we ſhall live among the Heathen.* As if we ſhould have ſaid, Under him *the Defender of our Faith*, under him the Patron, the very Pillar of our Church, under his Protection in ſpite of *Rome*, and all its Plots and Stratagems to undermine our Church and State; notwithſtanding all the advantage it had by the folly and madneſs of *Sectaries*, that under the name of *Proteſtants* do the greateſt ſervice to *Popery*; yet ſtill *under his ſhadow we ſaid we ſhall live.* We may affirm it of him without any laviſh Complement to his Memory, as *Daniel* applies this ſame Metaphor without flattery to King *Nebuchadnezar*, *Thou wert that Tree, O King, whoſe leaves were fair, and the fruit much, and in it was meat for all: the beaſts of the field had ſhadow under it,*

it, and the fowls of the heavens dwelt in the boughs thereof. Now to hear as it were a Voice from Heaven denouncing, as the Watcher do's to King *Nebuchadnezar* in his Fatal dream, *Hew the Tree down and deſtroy it, leave the ſtump only*; To ſee the Ax laid *to the root of the Tree, under whoſe ſhadow we ſaid we ſhall live!* To behold him lying proſtrate to receive the ſtroke, under whoſe Government we promis'd our ſelves many years of *Peace* and *Proſperity!* For univerſal is the benign Influence of ſuch a King, who is alſo a tender Father of his Country, whoſe Ear is open to every ones ſigh and every ones groan; *who helps the Simple to their Right, who puniſhes the wrong doers, who bears not the Sword in vain*, yet is ready to extend the golden Scepter of Mercy as far as ever Juſtice and Prudence will give him leave. Though I will not ſay as the bold Roman ſaid, that he would ask no more of his God than a bountiful, an excellent good Prince, *Cætera Cæſarem rogabo, For any thing elſe* (ſaid he) *I can ask it of ſuch a Prince*: I would be loth to ſay one need ask no other bleſſing than a good King; But this I would ſay, one could hardly ask of God a greater Earthly Bleſſing than ſuch a King as excell'd in all manner of Goodneſs and ſhining Vertues.

But then ſuppoſe a King of another Character,

cter, inſtead of one *under whoſe ſhadow we ſhould live*, ſuppoſe a Tyrant had ſate on the Throne, had it been lawful to Dethrone him? Is the greateſt Miſgovernment a ſufficient pretence for any *Pope* or *Conſiſtory* upon Earth to Depoſe a Soveraign Prince? To Legitimate Treaſon, Rebellion, the Parricide of a King by his Subjects? I will only put one Caſe, as hard a Caſe as ever was, or perhaps as can be ſuppoſed, that is, the Caſe of *Julian the Apoſtate* Emperor. After ſo clear Conviction, after ſo full Inſtruction as he had in the Chriſtian Religion, having, as ſome *Hiſtorians* report, taken one of the lower *Orders* in the Clergy before he came to the Throne, after all this he renounc't his Baptiſm, he turn'd a very Plague to the Church, he prov'd the moſt formidable Perſecutor, that is, a Tempter of his Chriſtian Subjects to Apoſtaſie. He offended with that *malicious Wickedneſs*, that the Church, not any *Pope* or *Conſiſtory*, or *Aſſembly*, but (which is a great deal more) the Catholic Church and all her Guides juſtly ſuppos'd he had committed that unpardonable *Sin againſt the Holy Ghoſt*; they lookt upon him as one that had cut himſelf off from their Body with the greateſt Excommunication, even to *Anathema Maranatha*, that is, *till the Lord come to Judgment*. Now in this caſe was it lawful

lawful for Christians to cast off Him that had so openly and maliciously cast off his Christianity? We have the Judgment of the whole Church to the contrary: They thought themselves oblig'd, by S. *Pauls* Apostolical Canon, *to make Supplications and Prayers* even for Him, that whatsoever he was, and howsoever he behav'd himself toward them, *they might still lead a quiet and peaceable life in all godliness and honesty.* And they had the Grace they pray'd for, they did live peaceably under him, they never took upon them to *Unking* him, they drew out no Forces against him, but only their *thundring Legion* of Prayers and Tears. *He was restrain'd,* saith Nazianzen, *by the mercy of God, and by the Tears of good Christians, which they shed in great abundance, the only remedy* (saith he) *that they us'd against their Persecutor.* Such was the Practice of the Church conformable to the Doctrine of all her Ancient Fathers, none excepted. Let S. *Augustine* speak for them all: *Let us not attribute* (saith he) *the power of giving a Kingdom or an Empire to any but to the true God alone, who bestows the happiness of the Kingdom of Heaven only on the godly, but earthly Kingdoms on good and bad, as it pleases him who is pleas'd with nothing that is unjust. He that gave the Government to* Marius, *gave it also to* Caius Cæsar. *He that gave the Empire to* Augustus,

gave

gave it also to Nero: *He that gave it to the* Vespasians, *both Father and Son, who were most gentle Princes, gave it to* Domitian *a most Cruel Tyrant; and that I may not run over all* (saith S. *Augustine*, for I English his words still) *gave it also to* Julian *the Apostate.* S August. l. De Civit. D. cap. 21.

But if Allegiance was due to a Persecutor of the Church, then how much more to a *Nursing Father?* Such was *the Anointed of the Lord that was taken in their Pits*; He that as He was the *Lords Anointed* ought to have been consider'd as a *Sacred* Person; He whose Life should have been as dear to us as *the breath of our Nostrils*, He *under whose shadow we said we shall live*: Therefore abstracting from our Duty to God and the King upon a Nobler Principle, his preservation was really the most considerable of all our temporal Interests in this World. In opposition to all these considerations I shall now set before you, as I have oblig'd my self to do in the second place,

2. The Rage of Usurping Tyrants, the Hypocrisie, the Villany, the Furiousness of these King-killers. *Our Persecutors were swifter than the Eagles of the Heaven, the Anointed of the Lord was taken in their Pits: Rejoyce and be glad, O Daughter of Edom*, &c. And if the *Daughter of Edom* had so ill a part in that horrid business, who did but clap

her hands at it, then a much worſe had the Daughter of *Babylon*, whoſe *hands* were *full of blood*: In plain Engliſh then, *Rejoyce*, (that is) triumph and inſult all ye *Sons of Wickedneſs*, you the Abettors, and then much more you the Contrivers and Managers of this moſt *malicious Wickedneſs*. Indeed you have much to glory in; pride your ſelves in your Faithfulneſs to your own *Covenants*, to your *Proteſtations* of making him a *Glorious King*; your way to make him ſo, is not to diſpatch him in the dark; a Maſſacre of all the *Royal Line* was a noble Exploit for a Woman, your Predeceſſor *Athaliah* did worthily; but you that are People of greater Light ſhould out-do her; do it not as your *Fellow-Jeſuits* are wont to do now a-days by a *Bullet*, or *Stab*, or *Poyſon*; do it with all the Oſtentation imaginable; try him with exquiſite Prophanation of all the Laws Divine and Human; try him in the Name of all the People of *England*, though *you have not the Tenth man with you* (as an Heroic Lady ſaid aloud in their *High Court of Juſtice*) do it not in a corner, erect a Stage, ſet up a Scaffold; your Leader *Abſalom* pitcht a Tent upon the top of the Houſe to act his Treaſon in, why ſhould not you be as open Villains as he? Prepare your Engines and Pullies to faſten your King down

to

to the Block; it well becomes your Infernal modesty; Mangle his Royal Person, if he makes any resistance. But he, like *Isaac*, when the Knife was made ready to slay him, believing it was the *determinate Counsel of God* in the secret Abyss of his Judgments that he should be thus deliver'd up to be made a Sacrifice, he would do nothing that might seem to resist or oppose it; and he came to this resolution, to be so entirely passive as he was, by hearing and applying to himself (as I have been told) the Chapter for this day, the story of Christ's Passion: The most Pious King took it for granted at first, that the Reverend and Prudent Bishop, who had the honour to serve his Devotions in that extremity, had purposely chosen the second Lesson, as suiting exceeding well to his Majesties condition at that time; but when he understood 'twas the Chapter appointed in the *Rubrick*, he reflected upon it with much satisfaction; for though he were nothing superstitious either living or dying, yet he thought it a Lesson as exactly fitted for himself, as that was for the *Eunuch*, which by God's particular distinct Providence, no doubt, and not by meer chance, S. *Philip* the Evangelist overtook him reading to himself out of *Isaiah* the most Evangelical Prophet, concerning *Messiah the Prince*

and his manner of ſuffering, *He was led like a Sheep to the ſlaughter, and like a Lamb dumb before the ſhearer, ſo opened he not his mouth.* The bleſſed Martyr believed this word of comfort was ſent him from God, who, as he oftentimes adjuſts by his Providence the moſt conſiderable Circumſtances of very remarkable Tranſactions, had order'd it ſo that he ſhould ſuffer on a day when his conſtant Veneration and zealous Devotion to our *Liturgie* ſhould be rewarded and concluded with a Goſpel according to his own heart, a Goſpel as well for his Conſolation in his laſt Agony, as for his Direction how to comport himſelf in it. Therefore like his great Exemplar, though he *reſiſted unto blood*, yet *when he was revil'd, he revil'd not again, when he ſuffer'd, he threatned not, but committed his Cauſe to him who judgeth righteouſly.* How undaunted was he when he was made *a Spectacle to God and Angels* and Men! expos'd to view on ſuch a Theater at the Gate of his own Palace! to his own Imperial City! to all the Foreigners there out of almoſt every Nation under Heaven! So good a Man bearing up under the weight of ſo great Evils, even the Heathen Philoſopher would have pronounc't him for his Conſtancy *a ſight worthy of God*: But for the things that he endur'd, a ſight to be deplor'd

of

of all good men with Rivers of Tears; when the ſtreets were all chain'd up; when *Herod's Men of War* were rang'd on either ſide of the way, ready to ſtrike any body dead that ſhew'd but any ſenſe of the Public Calamity: yet notwithſtanding their Menaces to hear the woful Cries of Matrons throughout the great, and then moſt dejected, moſt deplorable City! To ſee the Men, Women, and Children laying *their hands on their mouths*, or *their mouths in the duſt*, and all the Sons and *Daughters of* our *Jeruſalem weeping over* one better than *Saul!* Then the *Daughter of Edom Rejoycing*, *the Children of Edom* inſulting *in the day of* our *Jeruſalem*, *crying Down with it*, *down with it even to the ground!* Then the Daughter of *Babylon* gaping wide to ſatiate her ſelf, to quench her helliſh thirſt, to make her ſelf *drunk in the blood of the Saint*; the Blood-Hounds ſpending their mouths for Juſtice and Execution againſt their King! The bold outragious Aſſaſſins ſhewing no more fear in acting all this, than He in ſuffering it! They were as much for haſtning him away as he was for going out of the World. They could ſcarce have the patience to ſtay for his laſt Prayers, and yet they were to have a chief part in them. They ſaw him, like S. *Stephen*, kneel down, and (as if the *Block* had been no more than a *Praying-Desk*) there

there intercede with God for his Murtherers, *Lord, lay not this ſin to their charge*: And after his Prayers ſent to Heaven for them (which was always firſt in his thoughts) next they ſaw how concern'd he was to make their peace on Earth too. They could not but hear how he ſent his laſt Meſſage by his Ghoſtly Father to his Son the Heir of his Mercy, that he would do as he did, forgive his Enemies, his mortal Enemies, whom nothing could appeaſe but his Blood. Nay not that, though they ſeem'd to enjoy a great delight in bathing their accurſed hands in it. Then their Joy was at the height, they publiſht it immediately by thundring out Vollies of ſhot, to carry the Report through half the Kingdom that the Blow was given. They us'd his good Name (which is as it were a mans other life after death) as ſpightfully as they treated his Corps, the Venerable Ruines of Majeſty. They practis'd all Inhumanities on his Royal Progeny, impriſoning two of his beloved Children in the Caſtle where their Father had been a Captive, in hopes to kill them with ſad Remembrances, as it did one of them the Admirable Princeſs *Elizabeth*, the Melancholy of the place proving her Executioner, and breaking her tender Heart, while the reſt of the Royal Family was proſcrib'd, while

Vid. Elench. mot. nuperor. in Angl.

while *the Anointed of the Lord*, as he ought to have been acknowledg'd, and Proclaim'd, inſtead of pouring the Holy Oyl upon his Head, alas *He had not where to lay his head*; 'tis true they preſently ſet out a Proclamation to call Him in, otherwiſe to loſe his Right of Succeſſion, if He did not render himſelf by ſuch a day: 'twas likely indeed His Majeſty ſhould obey the Summons from them whoſe hands were yet reaking with his Fathers Blood! No, they did not expect it. But among the many forms they had to chuſe, they were pleas'd to uſe this, to baniſh *Monarchy* out of the Kingdom. Then we might take up the Lamentation, *The Crown is fallen from our Head, Wo unto us for we have ſinned*; then we might ſee an Univerſal Aſtoniſhment had ſeiz'd upon Mankind at the *wonderful and horrible thing that was done in our Land.* Indeed as the Prophet vents himſelf in the Context, *The Kings of the Earth and all the Inhabitants thereof would not have believ'd it*; Then we had leiſure enough to ſit down and bemoan our ſelves from one end of this Book of *Lamentations* to the other; then in our low condition our Churches Enemies, both at home and abroad, were in their Exaltation, and we might ſay to our Mother, the Church of *England*, as *Jeremiah* ſaid in his Complaints, *All thine Enemies have open'd*

their

their mouth againſt thee, they hiſs and gnaſh their teeth, they ſaid we have ſwallow'd her up, certainly this is the day that we lookt for, we have found, we have ſeen it.

Now then it is high time that I come to my third part, and that was this.

How manifeſt and how ſevere the Divine Revenge has been on theſe men of Blood, and how it far'd with theſe King-killers, as they are threatned in my Text, who did but *Rejoyce* at what was done, but were not the Doers of it; yet *the Cup*, that is, *the Cup of trembling in the hand of the Lord ſhall paſs through unto them.*

The time would fail me but barely to mention thoſe, that having embru'd their hands in the *Blood* of Kings, have been diſcover'd by extraordinary means, and then have been puniſht with *a Judgment worthy of God*; But I ſhall confine my Diſcourſe, and only ſhew what great and fearful Vengeance has fallen upon thoſe that have murder'd Kings in a way they pretended to be as *Legal* as it was Solemn and *Formal*. Of this kind, I think, I may ſafely ſay there have been in all Hiſtory from the beginning of the World to this day but two inſtances, That oppreſt *Prince of Sicily*, of whom I ſpoke, and the *Royal Saint* of this Day, The *Martyr of England*.

And firſt for the Nobility and People of *Sicily*,

cily, of whom too many conſented openly and expreſly to the Sentence of Death upon their King, and very many contributed to it by their Revolting from Him; They were ſo plagu'd with their *French Tyrants* for above *Seventeen* years, as ſcarce any written Story affords a parallel. We read how their new Maſters * *with their Pride, their Luxury, their Cruelty made a prey of the whole Kingdom; domineering over the Nobility as well as over the Common People; ſo intent they were upon rapine, to gratifie their Avarice, and their Luſt, that there was nothing but proſcribing Men of Eſtates, baniſhing of Citizens, forcing the Women of Quality to ſuch Marriages as they abhorr'd, nay often raviſhing them openly in times of Peace*: Beſides, *all the while exacting incredible Taxes and Tributes of the enſlav'd Nation*; And then theſe Exactors would be paid for being at the pains to haraſs and ſpoil their Country; As when their Predeceſſors, the barbarous *Gauls* ſackt Old *Rome*, *Brennus* their King beſides that he demanded ſo many thouſand weight in Gold, put his *broad Sword* into the Scale, and would have the weight of that into the bargain. At laſt they ſent a certain *Prelate*, a good Patriot, to repreſent their unſufferable grievances to the *Pope*, which Ambaſſador of theirs in a ſtyle, it ſeems, was faſhionable then, (though methinks not very becoming his Order) addreſt

* *Fazellus Poſt. Decad. lib. 8. cap. 4.*

himſelf thus to his *Holineſs* in the preſence and hearing of the *French Uſurper* himſelf, *Son of David, my Daughter* (meaning the Kingdom of *Sicily*) *is grievouſly vexed with a Devil.* But this plain-dealer found no better effect of his Embaſſy than as ſoon as he had deliver'd his Meſſage, to be ſeiz'd upon and impriſon'd; and ſtill the wretched Nation groan'd under Oppreſſions beyond all human patience, till at laſt their Cry to Heaven for Vengeance, on their moſt barbarous Oppreſſors, grew louder than even the blood of their King that had cry'd for Vengeance hitherto againſt his People.

And then, as it had pleas'd God to make the *French* Conquerors his Inſtruments to plague the *Sicilians* for the *blood* of their King; ſo the ſame Juſt God ſuffer'd the *Sicilians* to extirpate from among them the *French* that had extorted their conſent to that monſtrous Parricide. For the *Pope's* Creature, *Charles of Anjou*, he *that got the Kingdom by the Authority of the Apoſtolic See, and by the moſt inſtant prayers of the Pope of Rome*, I give you the very words of the Writer of the *Pope's Annals*, who for the good ſervice this Prince had done them, is pleas'd to ſtyle him *The Brave Enlarger of the Rights of the Roman Church*, (as if it had been one of their *Rights* to make a *Royal Head* fly and fall

fall at their feet) yet after all this in the juſt retribution of God's Judgments, this *Champion* to ſo many Popes was ruin'd himſelf by a *Pope*, that was *Nicholas the Third*; of whom that ſame Hiſtorian of theirs confeſſes, *that every one of their Writers do moſt expreſly agree in this, that Pope* Nicholas *came into the buſineſs, being ſolicited to it by* John of Prochyta, (a Nobleman whoſe Wife the *French* had violated.) Though indeed that Pope did not live to ſee the end; but was taken away himſelf before the Plot, which he had been forming, had taken its great effect. But as our bleſſed Saviour tells the *Jews*, *It cannot be that a Prophet ſhould periſh out of Jeruſalem*, ſo one would have thought by the carriage of thoſe who ſate at the Helm of that Church, that they reſented it as an indignity, as a ſhame to *Rome*, if a Prince were undone by a *Plot* that had not been ripen'd there, and brought to perfection; one would have thought they maintain'd it as a point of Prerogative in the Court of *Rome*, that there ſhould be no *Plot* for a *Maſſacre* of a whole People without a *Pope* at one end of it; I mean applauding it at leaſt when it was done, or even ſetting them on to do it, as it was in this foul Tranſaction. For the Author that gives us the beſt light into this deed of Darkneſs, affirms directly, that *John of*

Prochyta (who with incredible ſubtilty and unwearied induſtry had travel'd in the proſecution of this affair) *eaſily drew Pope* Nicholas *to be one of the Partners and Abettors of the Conſpiracy, and made an Agreement with him, ordering it ſo, that* Peter of Arragon *ſhould be ready with a Fleet at Sea to aſſiſt them, that a crafty Deſign ſudden and bloody ſhould be contriv'd by the* Sicilians *againſt the French*: Whereupon follow'd that cruel *Maſſacre*, as cruel as that of the *Proteſtants* in *Paris*, or as even that miſerable Butchery in the late *Iriſh Rebellion*; there follow'd, I ſay, the famous *Sicilian Veſpers*, when all the *French* throughout the Iſland, all the Men, Women and Children, very few eſcaping, were at the ringing of the Bell to *Veſpers*, at the moſt Solemn Feſtival time of *Eaſter*, without any diſtinction or mercy, ſurpriz'd and *Aſſaſſinated*. The very *Sicilian* Women whom the *French* had abus'd, their Women with Child by them were ript up, and the wretched Infants thus forc't into the World, were immediately *daſht againſt the Stones*. A great opportunity was given to do all this, when their *Intruding* King was abſent from his Kingdom, which he never recover'd more, after ſo many fair warnings given him of the coming blow, as if he had been infatuated or blinded at leaſt by Heaven, for having been

Fazel. ibid.

ſo

ſo barbarous as to be an Eye-witneſs of the *Regicide*, whilſt *Conradine* was put to death; *Judicio publico, Pontificis Conſilio, contra Decus Regium*, ſays the Author but now mention'd, *It was done in a public Judicial manner, by the Pope's Advice, in contempt of the Majeſty of Kings.* As for the principal Murderer the *Uſurper* himſelf, we may look upon it as the heavieſt Judgment of all that could fall upon Him, that notwithſtanding his late adverſe Fortune, yet ſtill much comforting himſelf in what he had done in *Sicily* out of his pure Devotion to the *Papacy*, he dy'd in his Bed; and ſo without ſhewing any ſigns of true Repentance dy'd our great Parricide, whom they called *Protector*.

See *Spondanus Anno* 1285. §. 3.

And now to give ſome account of that cruel vile Aſſaſſin, the Engliſh *Phocas*, and of his puniſhment in this life, as well as of his *fearful end*: It pleas'd God firſt to make him and his Party Scourges to one another, and then their own Tormentors. It has been ſaid, *One Serpent devouring another becomes a Dragon*; then what was he for a Monſter that cruſht and eat up ſo many of his own Serpentine Race that ſtood in his way? But having mounted to the Top of all his vain falſe Glory, yet he was ſtill one of the moſt miſerable of all the Living; Do not think I aggravate any thing; I ſpeak it upon

on good Evidence (as I my ſelf have receiv'd it) from ſome that continued about that *Uſurper*, but were only the *Huſhais* about *Abſalom* to ſerve the King, that his Life was a Hell upon Earth, and he was a Legion of Devils to himſelf, that the Image of his Murder'd Prince ſeem'd to his guilty Conſcience often before his Eyes, that it made him tremble at Midnight, ſtart up and rave in his broken ſleeps, eſpecially toward his latter end; Then it ſeem'd to warn and ſummon him in the Language of *Samuel's* Ghoſt to rebellious *Saul*, *Thou ſhalt be with me to morrow*, not as in Bliſs, but with him in the ſtate of the Dead. And when the Earth that had ſo long groan'd under him was unburden'd of him, then this *incredible* Combination of Villains were perfectly an Army of *Philiſtines* in their Enthuſiaſtic fit threſhing and beating down one another. But when God's time was come, that glorious 29th of *May* to comfort us again for the 30th of *January*; Then *God made bare his Arm, prepar'd his Inſtruments of Death, and ordain'd his Arrows againſt his Perſecutors.* And how did thoſe *John-a-Leydens*, thoſe cruel Impoſtors, ſhow the very *Fanaticiſm* of *Fanaticiſm* when they came to ſuffer themſelves? They went out of the World much at the ſame rate as ſince, the ſtrange Brood of *Canibals*, ſo they are properly

ſtyl'd,

ſtyl'd, *a Race of new fierce Monſters*, begotten by theſe old ones, have lately done in His Majeſties other Kingdom, ſo did our bloody Miſcreants go with a wild *Enthuſiaſm* upon them *to their own place.* Then every Woman could ſhew, as ſhe walkt the ſtreets, the Head of an *Holofernes* of this or that *Major General* of thoſe Scarlet *Sinners againſt their own Souls*, upon all the high places of the City. If we reflect on the Miracle of our Deliverance from the Fury of thoſe Oppreſſors without ſhedding one drop of blood, except by the Sword of Juſtice, we muſt confeſs the hand of God was illuſtriouſly viſible in bringing theſe Murtherers to Juſtice, expoſing their Heads and Limbs near the ſame place where they had acted that execrable Aſſaſſination on their Soveraign Lord. Even ſo the Providence of God contriv'd and order'd it to avenge the Blood of Chriſt upon the Jews where they had condemn'd our Saviour *the Prince of Life*, *of whom they were the Betrayers and Murderers*, demanding with loud voices that he might be *Crucifi'd*, for fear the people *ſhould even take him by force and make him their King*, (as by his Birthright he was) and then the *Romans* (as their Politic High Prieſt apprehended) ſhould come *and take away both their place and Nation*; what they fear'd came to paſs, for not

not long after the *Romans* displaying their dreadful Eagles in their Banners, came against those his *Persecutors*, whom my Text makes *swifter than Eagles*, as Birds of Prey, yet they could neither fight nor fly when *Jerusalem* was besieg'd and beset round with Crosses hung with the crucify'd bodies of the Jews themselves. If *Josephus*, who was no fanciful Rabbi, had any reason to think this great Destruction came upon those his Country-men for the death of S. *James* the Just, *the Brother of our Lord*, and the first Bishop of *Jerusalem*, whom they threw down from a Pinnacle of the Temple; then sure the shedding of this Sacred Blood, the Murder of this Just Person, this Incomparable Prince, is a superabundant account of all the Vengeance that came upon his unjust and most impious *Judges*. But what could ten thousand of their lives make amends for their taking away of His? for their *quenching the Light of Israel?* What had He ever done to afford them any colour or pretence for such an *ugly Sentence?* (that was the King's own word for it.) Which of his Enemies could have prov'd any part of that Diabolical Charge in which they styl'd Him a Tyrant? Indeed one Pen dipt in the poyson of Asps, did so overflow with Gall and Venom, as to let fall some damnable Aspersions on his Memory, I mean that same

ſame vile mercenary Satyriſt that writ for the worthy good *Old Cauſe*, in juſtification of this prodigious Murder. It was the ſame Author, and (if poſſible) worſe than an Atheiſt, that writ alſo upon *Divorce*, to make Adultery as well as Murder as lawful in themſelves, as they were delightful to him. He, whom it pleas'd God to ſtrike with blindneſs, as he ſtruck thoſe *Sodomites* that durſt attempt to violate even Angelical Purity. But as His Sacred Majeſty thought it beneath Him, as a Soveraign Prince, to ſtand upon his Defence, and prove Himſelf *not Guilty* to ſuch a Crew of Villains as his *Judges*; ſo it is too much Honour for ſuch an execrable Wretch to have his black Calumny at all be conſider'd in the Cauſe of ſo Great and ſo Good a King. When an unworthy man, one *M. Nævius*, had the hardineſs to accuſe the moſt Noble *Scipio Africanus* to the People of *Rome* for his Male-Adminiſtration of the Commonwealth, He anſwer'd thus for himſelf: "Romans (ſaid he) I call to mind that this was "the very day of the Month ſo many years a-"go, when in a bloody Fight I overcame that "great *Hanibal* the *Carthaginian*, the moſt im-"placable Enemy of this Empire, and brought "you home from *Africa* both a Victory and a "Peace beyond your hopes or expectations.

" Let us not then be ungrateful (ſaid he) to the " Immortal Gods, but (ſaid he) let us leave this " Knave, and go forthwith to the Temple of " *Jupiter* to give him thanks. Which having ſaid, he roſe, and marcht toward the *Capitol*, follow'd by the whole Aſſembly that were met to give Judgment upon him, but hereupon leaving that baſe Tribune haranguing to himſelf, they attended the Great *Scipio* to the *Capitol*, where having offer'd a Sacrifice, they waited upon him home with an Univerſal Acclamation. Might I preſume to put any words into the Mouth of a King that is now in Heaven, they ſhould be ſuch as theſe. " This was " the day when I gave the Tyrant *Cromwell* a " mighty Overthrow, *when I overcame the World*; " *when I was more than Conqueror through him that* " *loved me.* This was the day when I obtain'd " not only a great Victory, but a laſting Peace: " It was my Coronation-day, not with the loud " Applauſes of men, but of Angels; *My Name* " *ſhall be had in everlaſting remembrance, and I ſhall* " *fear no evil report.* So *let the Saint be joyful with Glory, Let him rejoyce in his place of reſt.* And for our ſelves, ſcorning and deteſting their falſe Accuſations of his Innocence, let us alſo for this time lay aſide our own Lamentations for him; but turn them into Praiſes and thanks to God for

for all the Graces that ſhin'd and ſhew'd forth themſelves in the Life and Death of this wonderful Perſon.

Nay, let it ſerve to animate every one of us in theſe Deſponding times, that *dear in the ſight of the Lord is the death of his Saints*; For the ſake of his beloved Martyr, whom now he delights to honour, I am forward to hope and believe Almighty God has many tender mercies, has many Miracles of mercies yet in ſtore for us. That Heroic Prince, the Emperor *Theodoſius*, a little before his laſt ſickneſs, ſeeing the Enemy braving his Army at a narrow paſs, leapt from his Horſe, and putting himſelf at the head of his Men, advanc't before them ſingle, and running to encounter them alone, if none would ſecond him, he cry'd aloud, *Where is the God of Theodoſius?* So animating his Souldiers to follow him, he repreſt God's Enemies and his own. *He ſpoke thus* (ſays S. *Ambroſe* in his Funeral Oration upon him) *when he was going to Chriſt; for who* (ſaith he) *could have ſpoken at this rate, but he that was conſcious to himſelf of his being united to Chriſt?* But a far higher expreſſion, a much greater Action than this, was that of our Royal Martyr; when His Majeſty walking very faſt, and bidding them *go faſter*, as the Regiment of Foot with Colours flying and Drums beating, had

the curſed Office of Guarding him croſs the *Park* to the Fatal place; He told them, *that he went now before them to ſtrive for a Heavenly Crown with leſs ſolicitude than he had often incourag'd his Souldiers to fight for an earthly Diadem*: but a few minutes after he ſpake with as full, as perfect aſſurance (as *Theodoſius*, ſhall I ſay, nay) as S. *Paul*; when that Apoſtle not long before the Perſecutors of the Chriſtian Faith condemn'd and beheaded him, was able to ſay, *I have finiſht my courſe, henceforth there is laid up for me a Crown of Glory*: So the King, juſt ready to be glorify'd, was heard to ſay, triumphing over the Ax, *I go from a corruptible to an incorruptible Crown, where no diſturbance can be, no diſturbance in the World.* Now the prayers of our Holy King when he was thus going to God, and full of God, are upon the File for us ſtill: Let none of us then be tempted to deſpair of a happy iſſue out of our preſent difficulties: we muſt wreſtle with God, and may yet hope to prevail, ſtill we may plead with him thus, when with a pious confidence we call upon him, *Where is the God of King* Charles *the Martyr*? But O where is now the eminent Virtue? where is the regular Devotion? where is the tranſcendent Sanctity of the Royal Martyr? We muſt all ſeek That and purſue it, we muſt imitate Him

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in *all holy Converſation and Godlineſs*, elſe we can never invoke the God that was *His*, with any well-grounded aſſurance that he will be *Ours*. Methinks the Saint in Glory ſeems to be calling upon us in a Voice from Heaven, *Be ye Followers of me even as I was of Chriſt*. Methinks, as the Apoſtle ſays of the *righteous Abel*, ſo long a time after he was murder'd, *He being dead yet ſpeaketh*, teaching us now with Authority, and exhorting us, *Follow Peace and Holineſs, without which no man ſhall ſee the Lord*; He comes as it were from the dead this day, a Royal Preacher of Repentance, willing us to conſider *the things that belong to our peace, before they be hid from our eyes*. If thoſe great Conſiderations which may be urg'd upon us in general, as we are Chriſtians, the Duty that all of us owe to Almighty God, the Faith we all have plighted to Chriſt when we were made Chriſtians; If theſe very weighty Conſiderations have not their juſt effect upon us; If we are not wrought upon and ſoftned by our particular Obligations, by the Juſtice and Natural kindneſs that is due from us to thoſe Pledges we have given the World, that we may not deliver the next Age to our Poſterity ſo much worſe than we receiv'd the laſt from our Forefathers, that we may not leave the Children of our own Bowels a World

not

not worth the living in, at leaſt not in thoſe parts of it where we muſt live or no where; If we are not terrify'd and frighted with the very thought of the multitude of *Souls*, as well as *Lives*, that would undoubtedly periſh in another War, ſhould we ſtill provoke Almighty God by our Impieties to take away the *Bleſſing of Peace from us*; If all theſe powerful Arguments do not abſolutely prevail with us all, and perſwade us to have ſome compaſſion upon our Church and Country in theſe perillous Times, by ſtriving to mend them, or our ſelves at leaſt; then give me leave to uſe the laſt, I hope, on *This Day* moſt effectual Motive: As *Demoſthenes* adjures his Country-men to an undaunted greatneſs of mind in a time of imminent dangers *by the Souls of thoſe brave Men that were ſlain in the Battle of Marathon*; ſo give me leave to adjure you not only by the precious memory of thoſe moſt Noble, moſt Loyal Patriots that loſt their lives in the high places, Fighting or Suffering for their God and their King in our late Civil Wars, but alſo by the dear Remembrance of our dying King, and as he ſtyl'd Himſelf almoſt with his laſt breath, *The Martyr for his People*: Let his matchleſs Piety, his extenſive Charity, his invincible Patience, his exemplary Temperance and Chaſtity, his Chriſtian Magnanimity,

mity, his unchangeable Fidelity and Zeal for the Church in which we were born and Baptiz'd, be no longer our Admiration only, but let it be our lawful worthy Ambition to be *like* the King, that we may one day *follow him*, and *Come unto Mount Sion, and unto the City of the Living God, the Heavenly Jeruſalem, and to an innumerable Company of Angels, to the general Aſſembly and Church of the Firſt-born which are written in Heaven, and to God the Judge of all, and to the Spirits of Juſt men made perfect, and to Jeſus the Mediator of the New Covenant, and to the blood of Sprinkling, which ſpeaketh better things than that of Abel*, which ſpeaketh better things than *the Blood of King* Charles *the Martyr.*

Now unto the King Eternal, Immortal, Inviſible, the only Wiſe God be Honour and Glory for ever and ever. Amen.

THE END.